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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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CHRISTIAN SECRETARY.

NEW HAVEN DEPARTMENT.

REV. T. C. TEASDALE, EDITOR.

A Word to a Young Convert.

In our last number, we gave you one of our
reasons for believing that immersion only is Chris-
tian Baptism. We told you we had other reasons
for believing this to be the only Gospel Bap-
tism. Some of these may be briefly stated in this
place.

2. Our second argument in favor of exclusive
immersion, is derived from the practice of John,
and the example of Jesus himself, and also from
the practice of the Apostles and primitive Church.

The first intimation of the administration of
this ordinance is found in the third chapter of
Matthew. Here we learn that John the Baptist,
came preaching repentance and baptizing his
converts in the River Jordan. To this place, all
Judea flocked, and Jesus himself went from Gal-
ilee to Jordan to be baptized of John, in that River.
And when he was baptized, he went up
straightway out of the water. Now, if immersion
was not essential to the ordinance, what need was
there for resorting to that place, and of going
down into the water?

The next place where John baptized was Enon,
and the reason assigned for choosing this place
is not that the people might have a better chance
of watering their camels, but "because there was
much water there." This resorting to rivers,
and going down into the water, and coming up out
of the water, may well be understood as favoring
the idea of exclusive immersion, and especially
when it so perfectly accords with the legitimate
meaning of the word used to signify the act of
this ordinance, as was seen in our last number.
But it may not be amiss here to give the testi-
mony of some learned Pede-Baptists touching this
matter.

LE CLERC: "John has been called 'the Bap-
tizer,' rather than 'the Baptist,' because the
latter word is a proper name in the modern lan-
guages; whereas, in this place, Matt. iii: 1, it is
an appellation to signify a man that plunged in
water those who testified an acknowledgment of
his divine mission, and were desirous of leading a
new life."

PISCATOR: "Hudata polia signifies many riv-
ers, as *hutor*, in the singular number, denoted
the river Jordan. This is mentioned to signify
the ceremony of baptism, which John used, that
is, immersing the whole body of a person, stand-
ing in the river. Whence Christ, being baptiz-
ed of John in Jordan, is said to ascend out of the
water: Matt. iii: 16. The same manner was
observed by Philip: Acts viii: 38."

To the same effect also, is the testimony of
Calvin, as quoted in our last number.

MARJORATES: "From these words, John iii:
23, it may be gathered that baptism was perform-
ed by John and Christ, by plunging the whole
body."

SALMANIUS: "The ancients did not baptize
otherwise than by immersion."

HEIDANUS: "That John the Baptist and the
Apostles immersed, there is no doubt, whose ex-
ample the ancient church followed, as is most
evident from the testimony of the Fathers."

ZAUCHIUS: (whose testimony De Courcy tells
us is worth a thousand others;) "The ancient
church used to immerse those that were baptized;
thus Christ went down into Jordan, and was bap-
tized, as also others that were baptized by John."

DR. WALL: "Baptizing in ancient times was
by immersion; this is so plain and clear, from an
infinite number of passages, that one cannot but
pity the weak endeavors of such Pede-Baptists as
would maintain the negative of it." History of
Infant Baptism, vol. 2. p. 351.

But I need not multiply witnesses. If these
do not satisfy you on this point, a greater number
would not do it. I entreat you to think serious-
ly of this testimony.

3. Immersion was the only approved baptism
for 1300 years after Christ.

Sir David Brewster, editor of the Edinburgh
Review, than whom, none, perhaps is more com-
petent to judge, says, that immersion was prac-
ticed by all Christians until the beginning of the
fourteenth century; that the Council of Rave-
na, held in 1311, first sanctioned sprinkling, but
corrupt as was the Church of Rome, whose coun-

cil this was, it did not enjoin sprinkling, but merely
said it was admissible.

Bossuet says: "We are able to make it ap-
pear by the acts of councils, and by the ancient
rituals, that for THIRTEEN HUNDRED YEARS, bap-
tism was thus (by immersion) administered
throughout the whole church."

Stackhouse also says: "Several authors have
shown and proved that this immersion continued
to be used for THIRTEEN HUNDRED YEARS after
Christ."

Dr. Whitby says: that "this immersion being
religiously observed by ALL Christians, for
THIRTEEN CENTURIES, and approved by our
church, and the change of it into SPRINKLING,
even without any allowance from the Author of
the Institution, or any license from any council
of the church, being that which the Romanist still
urgeth to justify his refusal of the cup to the laity,
it were to be wished that this custom might be
again of general use."

With such evidence, then, in favor of exclusive
immersion for Gospel Baptism, is it not wonder-
ful that learned men do not see the folly of claim-
ing divine authority for a comparatively recent
innovation? But alas for human nature—even
though it be educated, how it may be influ-
enced by preconceived notions, or blinded by
mere party considerations. As a young convert,
and a sincere enquirer after the truth, it is hoped
that you may be induced to examine this point
thoroughly.

4. Another reason in favor of exclusive im-
mersion, is found in the fact that the principal de-
sign of the ordinance can be accomplished in no
other way. Its grand design undoubtedly is to
represent the death, burial, and resurrection of
Christ.

Hence, Paul says, "Know ye not that so many
of us were baptized into Jesus Christ, were
baptized into his death? Therefore we are bur-
ied with him by baptism into death, that like as
Christ was raised up from the dead by the glory
of the Father, even so we also should walk in
newness of life." Rom. vi: 3, 4. Baptism also
represents our interest in the blessings of Christ's
death, burial and resurrection.

The testimony of learned and able Pede-Bap-
tists on this point is very full. The celebrated
Budeus, and the great Reformer, Martin Lu-
ther, are found in the ranks of those who have
borne decided testimony on this subject. We
shall content ourselves with this allusion merely
to the testimony of these authors, without occu-
pying space to repeat their words. It is hoped,
therefore, that you will seek to understand the
design of this ordinance.

5. Finally. In the language of Mr. Judson,
"The idea of immersion is the only one which
will suit all the various connections, in which the
word is used in the New Testament."

"The word certainly has some meaning, wheth-
er more general or more limited, and when used
to denote the ordinance of baptism, certainly has
one uniform meaning, which is applicable in every
instance. What is this meaning? Is it sprinkling?
We must then read, 'And they were all sprinkled
of him in the river Jordan. Buried with him by
sprinkling. They were all sprinkled
unto (Greek, into,) Moses, in the cloud and
in the sea.' Is it washing? We must then read
'He shall wash you with (Greek in) the Holy
Ghost and fire. Arise, and be washed, and wash
away thy sins. So many of us as were washed
into Jesus Christ, were washed into his death.'
Is it pouring? We must then read, 'And they
went down both into the water, both Philip and
the Eunuch, and he poured him. Therefore we
are poured with him by baptism into death.'—
You will readily perceive, that either of these
readings would completely destroy the sense, but,
no instance can be adduced, in which the word
immerse or its cognates may not be substituted
for baptize and its cognates, with the most perfect
propriety, and in many cases, it is the only word
which can be substituted for it without destroy-
ing the beauty of the metaphor."

These, then, are some of the reasons that have
induced us to believe that immersion only is Chris-
tian Baptism. Suffer us to ask you to review
again all the reasons that have now been stated
as influencing our belief in this matter, and allow
us to express the firm conviction which we feel,
that if you do attend to this subject candidly and
critically, you can hardly fail of arriving at the
truth of it. We have something more to say to
you, but we must not further trespass on your
patience for the present.

For the Christian Secretary.

A Fragment.

As the sun was gilding the western sky with
his setting beams, and the evening breezes began
to murmur softly through the verdant tree-tops;
I went forth into the open fields, to enjoy the cool
and quiet of the departing day, and to look abroad
on the face of nature, clad in her sober livery,
about to yield herself to the embrace of night.
A grassy lawn lay stretched before me, in velvet
smoothness, speckled with trees, around whose
tops the sunbeams seemed to linger, to glad the

eye of the beholder and warn the way-worn trav-
eller of approaching darkness.

A flock was sporting on a neighboring hill,
and the lowing herds were returning to their
nightly rest. The air was fragrant with flowers
and vocal with the chime of the adjoining cascade;
and the music of the forest choir, chanting their
requiem to the sinking sun, just bidding the world
farewell. Imagination lent her charms to height-
en the magic of the surrounding scenery. The
mind forgot its sorrow, and fancied itself in some
fair land, removed from corroding care and dis-
appointed hope. A mingled emotion of awe and
pleasure was stirred in my breast, and gave birth
to thoughts and feelings, which no pencil can paint,
no pen describe, yet known to all who love to
look abroad on nature at sunset's pensive hour.
Onward I wandered, taking no note of place or
time, till returning consciousness found me sur-
rounded by the speaking marble and slow waving
cypress of the village grave-yard. On every
side I saw mementoes of departed spirits. At my
feet lay the once smiling infant, who just be-
gan to sip life's cup, then turned its head and
died—before, a broken column spoke the fate of
some loved youth, with hopes and prospects
bright, blasted like the early flower by winter's
lingering frost.

Here the low unlettered stone marked the spot
of some poor man, who struggled hard with for-
tune, who died and is forgotten. There the tow-
ering granite and polished marble told of wealth
and honor, of noble birth, of deeds of valor.—
Alas! thought I, are there ranks in death, dis-
tinctions in the grave? Do riches, in this vale
of shadows, command respect, and are the poor
despised? Ah, no, the sculptured marble, the
arched pile, and lofty column, affect not those
who sleep beneath them. There distinctions
cease, and titles are no more. The high and the
low mingle their dust together. Youth and beau-
ty slumber quietly by the side of deformity and
age. Friends forget their sympathies, and foes
lay aside their malice. No jarring sound is heard
but silence, profound, unbroken, reigns through-
out the mighty concourse. As my thoughts ran
on to the time when this stillness should be broken,
when the green turf grave should burst
asunder, and yield its dusty charge to life, and
when the ground should be animated by those
who sleep beneath it, my attention was arrested
by the tread of two females, who, arm in arm,
approached a new made mound, near where I
stood. Their habiliement bespoke the object of
their visit. I saw them bend their slender forms
over the new laid sod, and wet the withered grass
with their fast falling tears. They spake not,
for grief forbade their utterance. They sighed
and wrung their hands with anguish. Ah, yes,
here lay their mother, their kind, fond mother!
No soft, soothing words, from her will greet them
more! No council, no advice! Language fails to
paint the scene, to describe the anguish that
swelled their heaving bosoms. Who, that has
not lost a mother, can tell the wound it makes?
I turned away and wept. Already the sombre
mantle of night had fallen around me, and the
blue vault of heaven was studded with its thou-
sands and stars. I hastened home, reflecting on
the scene that had passed before me. How tran-
sient are the joys of earth, how deep and keen
its sorrow! How uncertain the good we hope,
how sure the evil we dread! To-day we live
and are happy, to-morrow we die and are for-
gotten! To-day we are cheered by our friends,
to-morrow we wander alone in sadness. To-day
the smiles of loved ones light up our brow with
gladness, to-morrow we weep over the tomb where
they slumber. Oh, may I no number my days,
as to apply my heart unto wisdom! ALPHAS.

For the Christian Secretary.

Exposition.

"Who will have all men to be saved and come unto the
knowledge of the truth."—1 Tim. ii: 4.

It has been affirmed that this passage affords
proof conclusive that God has determined finally
to save all men. But I contend that the term
"will" in our text, is intended only to express a
strong desire on the part of God, for the salvation
of all men. The latter clause evidently favors
this conclusion "and come unto a knowledge of
the truth." This coming to a knowledge of the
truth is essential to salvation, and implies repen-
tance towards God and faith in our Lord Jesus
Christ, with holiness of heart and life; and means
have been appointed to effect this end. Now, I
ask, is it a fact that all men do comply with the
conditions of salvation? Do all men come to a
knowledge of the truth? Look at the multitude
who live in sin and reject the truth; who say by
their conduct, "depart from us, O Lord! We de-
sire not a knowledge of thy ways." And further,
an overwhelming majority of those who have
closed their probation have died without giving
any evidence whatever that they had come to a
saving knowledge of the truth. The term "will"
as used in relation to God, sometimes refers to
the moral law, or God's requirements generally,
and sometimes to his providential government;
sometimes it expresses His determination to save
the righteous and punish the wicked, and some-
times it relates to his eternal purposes; and,
lastly, as in the passage before us, it denotes a
strong desire for the salvation of all men: "This
is the will of God even your sanctification;" here
"will" is used, as in our text, to express God's
strong desire for the perfect holiness of the
Church, and again; "not willing that any should
perish but that all should come to repentance," i. e.
not wishing that any should perish, but strongly
desiring that all should repent and be saved.
This is the only exposition that makes the Bible
harmonize with itself. To all benevolent minds,
the salvation of all men, in itself considered, must
be a very desirable thing. God is love. Love,
then constitutes God's entire moral nature. All
his other moral attributes, his mercy, his justice,
his hatred of sin, and his determination to vindi-
cate his own name, are but so many modifications
of his benevolence. Now God is sincere in all
that he says, sincere when He expresses a desire
that all might be saved, and also when he invites

all to look to Jesus and live. What more could
God do to make known the sincerity and strength
of his desire for the salvation of men? Was
there any thing more near and dear than his own
Son? But God did not spare him; and the vol-
untary condescension and sufferings of the Sav-
iour confirm the same point; also the giving of
his word and spirit, the appointment of the min-
istry and means of grace, his long waiting, and
using means with sinners to induce them to come
and be saved, with all his providential dealings,
unite in bearing testimony to the sincerity and
strength of God's desire for their salvation. The
question may be asked if God thus sincerely and
strongly desires the salvation of all, why is it
that he does not subdue every heart, and make
all willing to come to a knowledge of the truth?
In answer, I would say that God's government
of moral agents is not one of physical force, but
is one perfectly in accordance with the nature
which God has given to mind. It is a govern-
ment consisting of moral influences, of argument
and motive. God governs matter according to
the nature he has given to matter. So of mind.
He adapts his control over it to its nature. The
righteous Creator and moral Governor of the
Universe beheld this world in ruins, moved with
the love of pity and compassion, he devised a
plan, a glorious plan of redemption. He called
into requisition a mighty array of moral means,
all well adapted to move upon the moral suscep-
tibilities of his rebel subjects, and thus to bring
them back to the knowledge and worship of him-
self. And now may we not safely come to the
conclusion from the character of God, from what
he has done, and is still doing, that God does all
he consistently can for the salvation of all men.
Consistently we say, i. e. consistently with all the
infinite interests of his vast Universe, consistently
with his moral Government. And if some are
brought to a knowledge of the truth and others
are not, it is not because there is not a suffici-
ency in the atonement, not because there is no
room in heaven, not because the sinner labors
under a natural inability to comply with the
overture of mercy, not because the means are not
adapted to secure the end for which they were
appointed, not because God does not as strongly
in himself considered desire the salvation of one as
another, not because some are better than others;
but it is because God could not consistently with
the principles of his moral Government, consistently
with the best good of his vast Universe, bring a
sufficient amount of moral influence to bear upon
them to bring them to a knowledge of the truth,
in regard to those who are not thus made willing
to come; it is because God cannot consistently
with the principles of his moral Government and
the good of the Universe, bring that amount of
moral influence to bear upon them which is ne-
cessary to secure their conversion. And yet his
desire for their salvation may be just as strong as
for that of those who do come to a knowledge of
the truth. We do not limit the power of God.
That he has overt power to convert all, we do
not doubt. All possible things are possible with
God; but there are a great many possible things
that God will never do. His wisdom and bene-
volence forbid it. He does exert more or less
moral power or influence upon all hearts; and it
is owing entirely to the desperate depravity of the
human heart that all are not brought to a know-
ledge of the truth, through that amount of influ-
ence that God does thus exert. The unconverted
are constantly exerting all the powers of their
moral agency in resisting the moral influence that
God is daily throwing around them. Thus we
see the fact that all are not saved is perfectly
consistent or reconcilable with the declaration of
our text, that God wills or desires the salvation
of all. The blessed Saviour will convince every
sinner at last that his destruction has come upon
him, because he would not come to him that he
might have life. "O Jerusalem, how often would
I, and ye would not." Every finally impenitent
sinner will be speechless.

In this view of our subject, how important the
means of grace! How important that we bring
all possible moral influence to bear upon the
hearts of our fellow men throughout the world!
F. H.

Wallingford, Oct. 1840.

For the Christian Secretary.

Van Isler.

A TALE OF THE REFORMATION.

Continued from No. 28.

To a spirit less firm than Lunceman's, the ex-
terior circumstances of his imprisonment were suf-
ficient to have overwhelmed every other consid-
eration in horror and despair. His cell was a
lone dismal apartment in a prison kept for none
but the vilest criminals. Its only furniture, a
rusty iron socket, suspended by a chain from the
upper wall, sustained a half wasted taper, shed-
ding a pale and sickly light about the cell, more
dismal even than darkness itself. The Autumn
wind swept furiously about the castle and howl-
ed mournfully amid the boughs of an ancient elm
which stood near, reserved, from time immemori-
al, as the place of execution for the criminals of
the prison. The mind of the unfortunate youth,
as he threw himself on a miserable heap of straw,
in the corner of his cell, was, for a moment, ar-
rested by a keen sense of his condition. The
gloominess of the place, the fearful associations
connected with it, the sullen moaning of the winds,
and raging of the elements without, for a moment
overwhelmed his imagination in fear and despon-
dency. But emotions of another character were
soon to take the place of these. The words that
met his ear as he passed the threshold of the
prison, broke, for the first time, in fearful reality
upon his mind. And it so, said he:—have I
looked for the last time on the setting sun? Will
my spirit, e'er that glorious orb completes another
round, have left this mortal tenement, for the
robes of immortality? In all this there is noth-
ing fearful. Death, in other circumstances would
appear a welcome deliverer. But O the cause!
To die the victim of a father's cruelty!—to die
with a father's curse,—and thus undeserved! it is
too much! O my father, whither is thy human-

ity fled? What infernal power has frozen up
the warm affection of thy once compassionate bo-
som, and converted the sweet sympathies of thy
fond, paternal nature, into unfeeling barbarity?
Overcome by the violence of his feelings, he sunk
upon his face and vented the uncontrollable emo-
tions of his soul in groans and tears. It was the
fierce struggle of humanity with the heaven-born
virtues of the mind,—the revellings of complain-
ing nature, against the divine qualities of resigna-
tion and forgiveness. The latter power was as-
cendant. The wild tumult in the breast of the
unhappy youth, subsided into calm tranquility and
reconciliation. He sunk upon his knees, his
streaming eyes were raised to heaven, and the
low accents of prayer broke the dead silence of
the dungeon.—O Heaven forgive the cruelty of
my father, pity his blind infatuation and restore
paternal sympathy to his breast.—The sound of
a footstep arrested his attention. The door open-
ed and the figure of a man, concealed by a trav-
elling cloak, with the visor closed, entered. He
spoke not, but drew from beneath the folds of the
cloak a shining dagger. The blood chilled in the
veins of Lunceman, at an apparition so unexpect-
ed and fearful. His cheek turned pale with fear,
he sunk upon his knees, and prepared to commend
his spirit to the God in whose presence he expect-
ed in a moment to stand. The form approached,
and presenting to him the dagger,—*Succub upon
this hilt, said he, in a low trembling voice, that
you will without delay leave these dominions, and
you are free.* The immaterial nature never so
fondly clings to her mortal part as when conscious
that the bonds of their union are about to dissolve,
and herself alone to take her flight to an unknown
world.

Lunceman had thought his hour was come, and
supposed himself resigned to his fate. But when
hope again appeared, the love of life returned, and
all the faculties of his soul thrilled with ecstasy
at the reappearance of the fond illusion. With a
trembling hand he eagerly grasped the dagger,
and, retaining his posture upon his knees, *I swear,
said he, in the presence of the Being at whose
shrine I now kneel. Follow me said the stran-
ger, at the same time leading the way to the out-
er door, which he threw open, and showed to Lun-
ceman a horse, prepared for his departure,
which he assisted him to mount, and thrusting a
paper into his hand. This instrument, said he,
will secure you entrance to the Prussian domini-
ons; and, as you value your life, let not the noon-
day Sun of to-morrow find you this side the Ger-
man transit.*

Thus admonished, the astonished Lunceman set
out at the top of his spirited courser's speed and,
"—e'er the orb of day
Had tipped the eastern hills with light,"

the prompt salute of the patrol informed him that
he had arrived at the Prussian frontier.

The chapel had already been thronged, for
three successive days, and though the decree of
the council had forbidden any to listen to the de-
structive heresies of a certain reformer, who styl-
ed himself Lunceman Van Isler, long before the
hour arrived, the great hall was crowded to over-
flowing with an impatient multitude, anxiously
awaiting the arrival of the preacher. His per-
son was tall and stately, his features noble, and
marked by unusual intelligence, his address digni-
fied and commanding, and in his manner there was
an impressive solemnity, united to a most winning
tenderness and pathos, which, together with the
mystery that hung about his character, had gained
attendants to his preaching from the highest
ranks of society.

The service commenced, and the preacher was
soon lost in the ardor of enthusiastic contempla-
tion of the lofty doctrines of Luther. In the
midst of an earnest appeal, as his penetrating
eye was closely catching the countenances of the
audience, it caught the glance of a female in a
remote corner of the room, evidently engaged in
sympathy with the deep emotions which animated
his own soul. She sat inclined forward in her
seat, her head resting on her arm, her dark eye
fixed intently on the preacher, her countenance
kindling with emotion, and, at the moment Van
Isler first saw her, a tear was stealing from be-
neath her long silken eyelashes. As she met his
glance she relaxed her gaze, bent her eyes upon
the floor and a slight blush passed over her fea-
tures and hung like a blooming rose on her cheek.
The eyes of Van Isler were riveted to the spot,
as if bound by enchantment. Never before, not
even in imagination, had he beheld a being of life
so lovely. Her dress, of material indicating the
greatest wealth, and arranged with perfect taste
and elegance, sat beautifully on a form, as grace-
ful as any with which the dreams of imagination
have peopled the paradise of Mehemet. Her fea-
tures were beautiful without parallel and marked
with the finest strokes of intellect, her raven hair
hung in rich silken ringlets on her neck of ala-
baster, and in her large beautiful black eye there
beamed a glow of sweet benevolence, which told,
especially to the enthusiastic mind of Van Isler,
that the charms of her person was not the loweli-
est feature of the angelic being before him. Of
these, he was sensible, but it was not they that
filled his mind with that rapturous ecstasy.

Nothing creates interest towards another, so
soon as the consciousness of a mutual sympathy
of feeling; and especially to one deprived of the
sympathies of a kindred mind, to discern in others
a kind, fellow feeling, intuitively awakens to-
wards the subject, an affectionate and endearing
concern. Thus it was with Lunceman. Friend-
less, in a strange land, the simple story of the
cross was the all absorbing idol of his soul. He
had told it to others, but as yet the only effect had
been the awakening of a cold curiosity. No heart
beat in unison with his, in contemplation of the
sublime truths of the gospel. No soul partici-
pated in his melting wonder of the love and com-
passion of the crucified Emmanuel. Now he had
discovered one, whose fixed gaze, whose glowing
countenance, and, more than all, whose melting
eye, bedewed with that grateful tear, told him

* At length he appeared, passing through the crowd to the
pulpit.

that she was interested in the affecting tragedy which he described. To feel that one so lovely was listening to his voice, that her pure mind was moved in tender sympathy with the sentiments of his own, filled the heart of Van Hler with transports of delight. He was impatient for the close of the service, that he might make himself known to the beautiful stranger, and enjoy with her the delightful interchange of sentiments on his idol theme. As soon as the assembly was dismissed, he advanced towards her seat. She had arisen before he arrived, and was slowly passing with the crowd towards the door. As he approached, she turned her head, and her eye again caught his. It was still moistened with a melting tear-drop, the same sweet expression was in her countenance, and the same delicate blush again crimsoned her cheek. To Van Hler, she seemed even more lovely than before. He was unable to advance, and stood silently gazing upon her. She continued moving towards the door, apparently without an attendant. He was still resolved to speak to her, but every moment found himself more unable. He felt that he had entirely lost command of himself, and even his voice was not under his control. He thus stood, hesitating and resolving, until, to his infinite disappointment and vexation, he saw her leave the door, and disappear in the crowd. He returned to his room, dejected and sorrowful. He felt within his breast, a sensation, new and unexplainable. His interest in the strange lady was, at first, no more than a natural partiality for the only being near him who could sympathize with himself. But now he admired and revered her for herself, for the lovely association of beauty and virtue, which he saw blended in her person and character. The night was spent in restless rumination on the singular events of the evening, and the hours of the day dragged slowly, while he waited in anxiety and fear, lest another evening should not find the object of his solicitude at his church. The hour arrived. Van Hler trembled, as he entered the door and turned his eye in the direction of her seat. She was there, the same sweet being of light as before. An expression of calm serenity had taken place of the slight agitation of the previous day, and the mild lustre of her unclouded eye beamed like a ray of heavenly light, upon the palpitating heart of Van Hler. He went hurriedly through the service, and was again at her seat, fully determined to make himself known to the object, thus suddenly become so mysteriously interesting to him. Again his courage faltered, again he hesitated and again she was lost to his view in the thronging multitude, and he was left in disappointment and perplexity. Why should he thus fear to address a perfect stranger? or why should he desire to? He could not explain it, and yet the thought that he might fail of another opportunity, drove him almost to madness. The hour of service again arrived. Van Hler ascended the pulpit, and to his infinite delight, he saw the beautiful lady in her seat. Her presence returned exhilaration to his spirits, and he was in the midst of an animated and powerful discourse, when he observed a stranger enter and advance towards the spot on which his eyes almost constantly rested. He discerned, at a glance, that the intruder was no welcome sight to her, on whose account he had evidently come, as she saw him, a shudder passed over her features, a death-like paleness blanched her cheek, and an expression of anxiety disturbed the sweet serenity of her countenance. The stranger conversed with her a moment in a whisper, she took his arm, and Van Hler, in a paroxysm of alarm and vexation, saw her handed into a carriage, at the door, and heard the rattling of the wheels as they bore her away.

Days, weeks and months rolled slowly away and every attempt of Van Hler to learn the name, find out the residence, or gain any intelligence of the strange lady proved unavailing. He had seen her—a bright, enchanting vision. She had passed unknown away, but left an impression on his soul, indelible as his being. Every attempt to rid himself of the illusion was alike unsuccessful. It hung like a spell upon him, and absorbed every energy of his mind. His spirit sunk in dejection, his health wasted, he grew sick of the world, immured himself in solitude, and longed for death to release him from a world, in which every thing desirable had fled, in the lovely person of one who had passed like a dream from his view.

[Concluded next week.]

MISSIONARY INTELLIGENCE.

From the Baptist Missionary Magazine, for October.

GERMANY.

EXTRACT FROM THE JOURNAL OF MR. ONCKEN. Repeated baptisms—Church at Copenhagen—Retrospect.

1. Baptized this evening a little below A., four brethren, two of them formerly notorious sinners of God and his word. O, what a rich compensation is the ingathering of these precious souls into the fold of Christ, for the little labor bestowed, or the emnity experienced from the world.

5. Our services were numerously attended, and again the Lord protected us. The time to molest us was not yet come. Our two young friends alluded to under date March 30, were both present; their resolution to follow Christ in all his commands, remains unshaken.

10. Baptized two converts about 2 miles down the river:—the London steam packet was just passing at the time, but it being late in the evening, we were not observed.

12. Our evening service was crowded by attentive hearers, and again we were graciously protected.

13. I have received letters from the brethren at Copenhagen, from which it appears that the Danish government is also actuated by a spirit of religious intolerance. All the members of the little church had been before the magistrate, when the decision of government was read to them. It is to the following effect: "that unless they desist from their meetings, &c. they would be banished from Copenhagen." Thanks be to God! he makes our dear brethren firm, whilst they manifest a spirit towards their opponents truly commendable.

23. Wednesday. We remembered at our weekly lecture this evening, with feelings of deepest gratitude, that six years ago at this time, our beloved Dr. Sears baptized the first seven members of this church (three of whom have already fallen asleep in Jesus,) and then assisted in

constituting them into a church of Christ. Now but God's hand could have brought us so far:—his love over us, and his power and blessings among us, require an eternity to tell. Blessings be on his holy name for ever!

OJIBWA.

JOURNAL OF MR. BINGHAM.

From Mr. Bingham's annual report of the mission for 1839-40, we learn that the school which was suspended in Oct. on account of Miss Leach's sickness, was reopened on the 16th of June, under the care of Mr. A. Judson Bingham, and contained 46 scholars, 23 of whom were Indians, or of mixed blood. The Sunday school has continued in operation as heretofore, but with fewer scholars. Sabbath worship has been conducted as usual, at the mission room, except during the winter, when it was held in the garrison. Miss Leach returned to New York June 5, with health improved.

The Indians are making some progress in agriculture, and have planted the past season besides potatoes, peas, beans and buckwheat. The mission boys, with the help of Mr. Bingham, have cleared and sowed about two acres of new land, besides five or six others nearly prepared for tillage. The following extracts from Mr. B.'s journal relate some incidents in his

Tours to Indian settlements.

Feb. 27, 1840. Proceeded up the lake, and reached the mouth of the Uikwamen river about sunset. Kabawas was the only family here; stayed and preached with them from John 14: 15, 16.

28. After morning prayer had a serious talk with Kabawas and his wife. He declared his belief of the truth and importance of Christianity, and his own need of it, but did not manifest deep solicitude on the subject.

His wife readily admitted that she had cherished a hope in Christ last winter, but said that when she was at Pawetin, the conduct of some church members was such as to discourage her. On inquiring who the disorderly members were, I ascertained that one of them was not a member of any church, and the other not of ours. I apprized her that she was not to be turned from the duties of religion, or the concerns of her own soul, by the wrong conduct of others.

I gave them both such instruction as I thought their cases required, and then proceeded to the Bay, where we found four lodges. Put up with Subo, who is their leading medicine man, and a decided heathen. I told him if I put up with him, I should want to have my meetings there. Said he, "I suppose you think it is your duty to preach to us, and I know you make that your business, and I can say nothing against it." Visited the other lodges, and conversed with their occupants, and in the evening preached at Subo's, from Acts 8: 5, 6.

29. The weather being warm, and indicating rain, I concluded to spend the Sabbath here. P. M. went to Kunesahaga's and preached from John 5: 24. Returned and preached in the evening at Subo's. Bwan and Subo's sons had arrived. I informed them that to-morrow would be the Sabbath, and proposed that they should lay aside their business, and keep the day agreeably to the divine command. But Subo thought they must go hunting if it froze; said the young men had come from their fishing for that purpose.

March 1. Lord's-day morning,—awoke before day, and found the Indians preparing for a hunt, though it had frozen but very little. I again objected to their going, as it was the Lord's day. The old man said they were Indians, and ignorant, and he did not think it would be very wicked in them to go, as it had always been their custom. I told him he could not rightly plead ignorance on the subject now, for I had informed them when the Sabbath came, and what command the Lord had given concerning it. They however went, and left but one man and the females to attend the meeting.

During the recess, after the first service, Subo came in, and brought a fine deer, and seemed to feel extremely well on the subject. At the P. M. service Kabawas, from the mouth of the river, and two other men came in, and in about the middle of it Subo's two sons came, and brought another deer. Their custom on such occasions is, to make a feast, and invite all the men to partake with them. As I was there, Subo held his feast at another lodge, and had it seasonably for them to return to meeting. But their hunting and feasting made them dull hearers that evening.

2. At half past 7 o'clock, started for Kapukwakag on our way towards Michigan. On our way found the small streams begin to rise and flood the low grounds. Reached Kapukwakag at half past two, P. M., but found no one there, though their lodge was standing, and many things were in it.

We struck up a fire, and took possession. Mukubwam accompanied us this place. About dark Bwan, Abitugezhik and Mukubwam's son, came in. They returned from their sugar camps, expecting us that evening. Preached from Psalms 51: 1-4. After meeting spent some time in conversing with them. Bwan acknowledged he did not do right when he came to Pawetin. He did not take the pains to hear the word that he ought to, and he too easily yielded to the claims of the appetite, &c. Abitugezhik said I had told him before that his Christian experience was not genuine, and spake as if he would have me think that a sufficient excuse for him.

3. As it continued warm, and thawing fast, we were obliged to give up the idea of going to Lake Michigan. This was a trial to me; for I have heard that Naabunawa, the old chief was earnestly looking for me, and went up into the woods every day to see if I was coming. Kabanoden and his family were also over there, and anxious to see me. But the providence of God seemed to forbid, and I must submit.

When Bwan found I had given that up he invited me to go to their sugar camps, and spend a night there. As it was partly on our way back, I concluded to go. The day was quite warm, and the sugar-water, (as they call it,) ran bountifully. Preached from Luke 15: 10.

4. The day was warm, the snow soft, and snow-shoes loaded badly, and we travelled till twelve o'clock without a track, but reached the Bay about half past one. Put up at Subo's, but preached at Mukubwam's. Luke 14: 17, last clause.

5. At half past eight o'clock started for home.

6. Succeeded in crossing the river near the fort, and reached home between eight and nine o'clock. Was absent nine days, and preached eleven times.

30. Having been frequently solicited by the Indians, and having some of our members there, I went to Garden river last Saturday to spend the Sabbath. Put up at Alexis Cadotte's, but visited several of the lodges before evening. Shugwakos (Little Pine,) the old chief informed me of some of his afflictions. He had very recently buried a son who had left a wife and two or three children. They had also been destitute of religious instruction the greater part of the winter. They had assembled every Sabbath, and looked for one to come and teach them, but were as often disappointed. He added, they should be extremely glad to have me call upon them in some of my tours among the Indians. Some other particulars he mentioned in their trials that were quite affecting. I informed him that in some of my excursions I might have called on them without much inconvenience, but supposed they were supplied, and wished not to enter upon ground previously occupied by others. He again added they had been destitute, and would have esteemed it a great favor to receive visits from me. Said they must claim the privilege of having at least one meeting at his lodge. Returned and preached an evening lecture at Alexis's.

Lord's-day, in compliance with the choice of the Indians had both services at Pine's. At the close of meeting he addressed me quite feelingly, and expressed their gratitude for the visit I had made them, and the comforting instruction I had given them in my discourses. In the evening preached at Alexis's again. The old chief again presented his thanks for my visit and instructions, and requested that I would visit them as often as I could. As a token of the sincerity of his gratitude, he gave me a piece of venison to bring home.

April 12. Lord's-day. After morning service in the garrison, went to Garden river again. Preached at Alexis's from John 14: 1, 2.

19. The Indians at Garden river came up to the mission to meeting. Had two services with them.

May 24. After morning service in the fort, went to Garden river and preached at Pine's. Between twenty and thirty adults were present.

June 10. Started for Uikwamen, head wind. Reached the mouth of the river a little before sunset on the 11th. Found ten lodges at the place. The Grand Island Indians were here. They were much absorbed in their Metawin superstitions. Visited Kabawas' wife, who was very sick. Preached at Kabanoden's. But few in.

12. Preached at Wazawadon's, (Wazawadongk.) Had melancholy evidence of the truth of my text: John 17: 25. "O righteous Father, the world hath not known thee." After meeting informed the Indians that I had some seed peas, beans, and buckwheat for them. But they said they had planted their gardens, and would not be able to go with me to-morrow. I afterwards learned that they were to have a grand medicine dance, and initiate one into the mysteries of their Metawin.

14. Lord's-day. At the hour appointed went over and held two services at Wazawadon's. The Grand Island Indians are exerting an unhappy influence upon these. May God in infinite goodness check that influence, and turn them from these vanities to serve the living God.

15. This morning being about to start for home, as I was reproving Mukubwam for his inattention to the gospel and the concerns of his soul, and his strong attachment to his vices and heathenism, I discovered the cause of this revival of heathenism among them. Mukubwam and Kunesahaga's wives, who were confined to their cots last season with the spine complaint, are now able to walk about, and the former says she is well. She hearing me reprove her husband, could not refrain from vindicating him, and said in reply, "If I am now well, it is this Metawin (or medicine religion,) that has cured me. When I was down at Pawetin you and the doctor tried your religion upon me, but it did not help me; but this has cured me." I told her the medicinal roots and plants that God had placed in the wilderness suited to the diseases of the people, might have helped her, but their conjuring did no good, but was often a great detriment to, and injured a person, as it did Kabawa's wife last Saturday. Kabanoden did not join them either in their dancing or drinking. The wind which was fresh in the morning, abating some, we started at 12 o'clock for home, and reached it about midnight.

July 12. Within a few days fifteen or twenty cones of Indians have arrived from the interior, some of them from Leach Lake, and some from Red Lake, 900 or 1000 miles from this. I was unable to get many of them into meeting, but they did not refuse to hear when I went to their lodges and read to them.

23. The Indians have mostly left for Munto-wanin, to get presents from the British government. And to-day Dr. Cameron who has visited us, took his leave to Michipicoton island. We let him have one of our boys this year to assist him, Louis Piquette, of mixed breed, about fifteen years of age.

Depository and Committee Rooms OF THE AMERICAN FOREIGN BIBLE SOCIETY.

The friends of this Society will be gratified to learn that accommodations entirely commensurate with its wants, have been secured in the building lately occupied by the New York City Library, at No. 12, Chambers street, between Chatham and Centre streets. Its central position, and proximity to the New York post-office, constitutes this a highly eligible location. The office of the General Agent is in this building, where he may be consulted each day, (Sundays excepted,) from 9 A. M. until 1 P. M., and from 2 P. M. until 6 P. M.

Orders for books, and remittances of money for the Society, should be directed to Rev. Ira M. Allen General Agent and Assistant Treasurer of the American and Foreign Bible Society, No. 12, Chambers street. All other communications should be directed to Rev. Charles G. Sommers, Corresponding Secretary, No. 82, Madison street, N. Y.

Editors who will have the kindness to send us their periodicals in exchange for our reports and Quarterly Papers, will please direct to "Post office, box 811, New York."

We shall be pleased to receive at our rooms the Minutes of Associations, State Conventions, &c., and our reports and Quarterly Papers will be sent in return to the person whose post-office address may accompany such documents.

Great care has been taken to forward the Reports and Quarterly Papers of the Society to the churches, and to the Life Directors and members of the Society, but in some cases we have unavoidably failed for want of the post-office address of our patrons. Those who do not receive our publications are requested to furnish the Corresponding Secretary, or General Agent and Assistant Treasurer, with such information as may enable them to supply the deficiency.

Such information is also wanted as will enable us to publish in our next Report a correct list of auxiliary Societies, and of Life Directors, and members of this Society.

CHILDREN'S DEPARTMENT.

For the Christian Secretary.

DEAR CHILDREN:—Some time ago, I wrote you a letter about "Little Edward," and at that time, I thought you would hear from me again very soon. Two or three times I have commenced writing to you, but not having time to finish, I have been obliged to lay it away.

Some weeks since I noticed, with a great deal of pleasure, that one part of the Secretary was printed for you—it was called the "Children's Department." I suppose some of you saw it and were very glad when you thought that, perhaps, every week, you would find something there to read that you could understand. But you have greatly been disappointed, and I suppose the reason is, because the Editor (i. e., the person who arranges the pieces for the paper,) has not had any thing sent to him that was written on purpose for little boys and girls, and he has so much to do, that he has not had time to write any thing himself.

To-day, I received a letter from a dear friend, who lives a great ways off, and there were some things in it, about Sabbath Schools, that interested me very much, and I have thought that they might be interesting to you, also. Perhaps you would like to know where this friend lives who wrote me the letter. Well, her home is in London. If I were to ask where London is, I suppose some of you who have studied Geography, would very soon tell me that it is a great city in England, three or four thousand miles from where we live. Last winter, when I was writing to her, I said something about my Sabbath school class, and asked her to write whether she was a teacher, and, if so, to give me some account of her class, and the Sabbath School to which she belonged. I will tell you what her answer was to this question. She says, "You ask about our Sabbath Schools in England. They are only for the poor, with a few exceptions. I suppose you can hardly imagine the ignorance of the dear children. My class consists of ten girls, from eight to twelve years of age. They can read so little that I am obliged to teach them orally, (i. e., without books.) There was but one who knew any thing about the great truths of religion before entering the school, last April. One did not know who made her, another had never heard of a Saviour, and it was delightful to watch the minds of the two last, who are sisters, as they heard for the first time of a God, a judgment day, &c.—Some of them did not know they had souls, and were amazed to hear that something within them would live after their bodies were laid in the grave."

Now, dear children, perhaps you have thought that London was such a large city, and there were so many fine things there, therefore, the people must know a great deal; but from the above account, you may learn how many more blessings you enjoy than many poor children in London. I want you to think about it, because, if you do, I know you will love the precious Sabbath School more and more,—yes, you will feel so thankful that you have been taught to read, that I hope every Sabbath, you will be able to meet your teacher with a smile of pleasure, because your conscience tells you that your lesson is learned perfectly.

You know there are some little boys and girls who cannot have teachers unless we give some of our money, and send them. Perhaps, before a great many weeks have passed away, I will write you again, and tell you what you can do for these poor children, and what has been done by little boys and girls with whom I have been acquainted. Till then, I remain

Your affectionate friend.

REVIVALS.

From the Religious Herald.

KEMPSTON, Oct. 1st, 1840.

DEAR BROTHER SANDS:—When I last wrote you I stated that the blessed work was still progressing; since that period I have baptized 20 others, making in all in the two last months, 59 happy converts, and there are others already received for baptism, who expect soon to follow in the footsteps of their Lord and Redeemer in the sacred and holy ordinance.

The Lord has indeed caused a cloud of mercy to gather over us this summer, from which showers of heavenly grace have been copiously showered down.

As churches, we enjoy peace and harmony, being filled with the love of Jesus, we go on our way rejoicing in hope of future glory. For one, I can truly say with the poet,

"My willing soul would stay
In such a frame as this,
And sit and sing herself away
To everlasting bliss."

We have in both churches formed Bible classes, which embrace the aged and the young; this is one very pleasing trait in the aspect of our affairs at present—the increased desire and thirst after knowledge, particularly biblical knowledge. Let the Bible be the Christian's text book, let him who professes to love the Savior, make this the man of his council, and he will be sure to go right, on the contrary, let him go by the opinions of others without consulting this blessed book, and he will certainly go wrong.

We will close these hasty lines by returning thanks to the God of all grace for the continuance of his rich blessings unto us, and pray most

fervently that we may have grace given us, (unworthily as we are,) whereby we may serve him with reverence and with godly fear.

I remain your brother in Christ,
H. J. CHANDLER.

POWHATAN, Oct. 10, 1840.

DEAR BROTHER SANDS:—Since I last wrote to you, I have baptized eight at Mount Harmon, Chesterfield county. More are received, and will be baptized shortly. I have also baptized five at Mount Tabor, Amelia county, brother Mason, their pastor, being in bad health.

SAMUEL DORSET.

Over 100 persons have been baptized by Elders Healy and Braxton, in Westmoreland county, since the close of the Camp Meeting held at Templeman's Roads in that county.

From the Banner and Pioneer.

SEPTEMBER, 8th, 1840.

DEAR BROTHER HOWELL:—The blessed Redeemer is verifying his promise in some of our churches in this part of his earth. He has abundantly blessed the efforts of his children, at the New Hope church, Tenn., ever since the division took place, which was in July, 1839. This church, though small, kept up prayer meetings. From that time the Lord seemed to bless the efforts of bro. Preston, the deacon of this church. In May last, there were several brethren in the ministry visiting us. We commenced on Friday before the third Lord's day in that month. The meeting continued six days, in which time thirteen professed to find the Lord in the pardon of their sins. From that time the revival has continued to go on. I have baptized fifty-five happy converts. I have had the honor of leading nineteen down into the water at one time, nine at another, and ten at another. Last year, this little church numbered sixteen, now it numbers about 90. We can truly say, the Lord has done great things for us, for which we are glad. When I was there last, a goodly number cried for mercy, twenty or more. The Brush Creek church is receiving some of the benefit of this revival. Our beloved brother Rickett baptized ten at his August meeting. Brethren, there are few laborers here, and the harvest is great, let us all pray the Lord of the harvest to send us more laborers in his vineyard. We close by lifting our thoughts in prayer to God, that he would still continue his blessings unto us, and that it may continue until the whole earth shall be partakers of the atonement made on Calvary, is our prayer for Jesus' sake.

ARCHIMAC BASS.

CHRISTIAN SECRETARY.

HARTFORD, OCTOBER 23, 1840.

TO THE PATRONS OF THE CHRISTIAN SECRETARY:—The undersigned, feeling a desire to engage in an occupation which is more congenial to his health, has, by the advice of his friends and consent of his partner, disposed of his interest in the Printing and publishing department of the Christian Secretary, to Mr. A. Augustus Smith, who, in connexion with Mr. Barry, will continue the business as formerly. Mr. Smith is a young gentleman well qualified to publish the paper, and as he has been employed in the office for nearly two years, is well acquainted with the affairs of the paper. As I was merely one of the publishers, of course no change will be made in the editorial department of the paper. To those brethren and friends, who have manifested so lively an interest in the Secretary, and who have so cheerfully and gratuitously contributed to its columns, I return my sincere thanks, with the hope that they will, ere long, receive their just reward.

Our subscribers will see the necessity of "paying up" what they owe for the paper,—our terms are "pay in advance."—Those who have not complied with the terms, are informed that every cent is needed. Payments may be made to Messrs. Burr & Smith.

WALTER S. WILLIAMS.

The patrons of the Secretary will perceive that a different arrangement has taken place in the business department of the paper. Mr. Williams finding that his health would not permit him to continue longer in the printing business, has deemed it advisable to dispose of his interest in the establishment. The management of the paper will be, as heretofore, (with the exception of the New Haven Department,) under my control. Mr. Smith, who takes the place of my late partner, is a young man of correct business habits, a practical and well educated printer, and worthy the entire confidence of the public.

NORMAN BURE.

Sabbath Schools, Associations, &c.

In no department of Christian enterprise is the spirit of the age more strikingly manifest than in the increased attention which is bestowed on the education of the rising generation. In proof of this, it might be sufficient, merely, to allude to the numerous interesting facts that have been brought to light, and the improvements that have been suggested in connection with our various systems of common school education. Would our limits permit, it might be interesting to dwell for a few moments on several points, showing that investigation, and light, and truth, are fast banishing many of the irrational (not to say ridiculous) notions which have prevailed on this subject, even in New England. We think it must appear obvious to every one who will take the trouble to compare the present with the past, that a very great and salutary change has been effected, or at least is in progress, in the management of common schools. The prejudices of parents, the capricious dictation of the self-confident, (such as may be found in almost every district,) the indifference and lawless independence of pupils, together with the caprices and irresponsible domination of teachers, are all giving way to the introduction of a wise and systematic course of discipline.

But our object in this article was, to allude more particularly to some interesting facts in connection with the Sabbath School Institution. Our attention has been called to them by looking over the Minutes of several Associations of our churches in different parts of the country. In the proceedings of almost, if not of all these bodies, we perceive that this department of religious effort and usefulness has formed a prominent topic of discussion and action.

In the Minutes of the Salem, (Ms.) Association, a report of the Secretary is printed, which occupies more than three pages of solid matter. It comprises information and suggestions upon the following points:—1st. Number of Schools. 2. Number of Teachers. 3. Scholars. 4. Teachers professed religion. 5. Scholars professed religion. 6. Studying for the Ministry. 7. Volumes in Library. 8. Concert of Prayer. 9. Winter School. 10. S. S. Treasury. 11. Adult Classes. 12. Cash expended for Libraries. 13. Teacher's Meetings.

From the statistics given, and the remarks made in connection with the different subjects alluded to in the report, it appears that the number of scholars

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jects alluded to

number of scholars

and teachers has been increased to some extent dur-
ing the past year, and that there is a growing inter-
est felt throughout the churches on the various
means by which the S. S. Institution is sustained,
and rendered useful in its operations. Upon the
subject of "Scholars," the report has the following
remarks which we think well worthy of considera-
tion:—

"The number of scholars is 4721, being 188 more
than last year. The first mention made of Sabbath
schools, connected with this Association, occurs in
the minutes of 1829. The number of church mem-
bers then, was 2460. The number of Sabbath school
scholars was 1245, being only about half as many
scholars as church members: but this year the num-
ber of scholars is nearly equal to the church mem-
bers; showing that scholars have increased faster
than church members. This is as it should be. Ev-
ery school ought to contain more members than the
church, and it would be well for superintendents and
teachers to feel that they cannot rest until such is
the fact in each of their schools. Let them make
this a standard, and they will have to increase their
efforts. The parents and grand parents:—the Mar-
thas as well as Marys will be solicited to sit at
Jesus' feet in the Sabbath school, to learn of him.
May we not hereafter consider that a school is small-
er than it should be, if its annual letter reports a less
number than belongs to the church with which it is
connected."

We select, also, the remarks of the writer under
the head—"Scholars professed Religion," as contain-
ing motives which every S. S. teacher ought, often,
to bring before his mind. They can never be con-
templated without increasing the zeal and faithful-
ness of the devoted Christian.

"Five hundred and forty-eight scholars have been
baptized and united with the church, showing the
great increase of 431 more than the last year. Most
of these are young, and if their lives are spared, and
their minds and hearts are suitably cultivated, we
may look for a good increase from them to the moral
power of the church. How many of these may be
ministers of the gospel or missionaries of the
cross, we cannot tell, but should not the church go
to this nursery for plants of righteousness and culti-
vate them until they become trees of knowledge? God
is raising up defenders of the faith, and where
shall we look for champions of the cross but among
the alumni of our schools? What church knows,
but in her Sabbath school, she has the talents of a
Robert Hall! the piety of a Samuel Pearce! the
theological research of an Andrew Fuller! the mis-
sionary zeal of a Carey, or a Judson! or the sacred
poetry of a Watts, undeveloped! It is certain that
giants in goodness; Samsons in intellect; Pauls in
eloquence, and Luthers in moral courage, will arise
in the church. The revolutions of this world are
even now producing exigencies, in which great and
good men must be produced, and what teacher knows
but God has committed such an one to him. Each
blow he strikes may make or mar the priceless dia-
mond entrusted to his hands."

That part of the report which relates to "Volumes
in the Library," closes with the following pithy re-
marks:—

"If our Sabbath school libraries should be exam-
ined, we fear that the number of reported volumes
would be greatly reduced. We doubt not a misera-
ble heap of tracts, treasures, question books, odd
copies, works given to the library because good for
nothing else, primers, huge, mountain copies of Gill's
and Henry's old fashioned Commentaries, with now
and then a martyred copy of Fox's Book of Martyrs,
large enough to martyr any little child that would
seek to carry it home, might be collected from our
dusty book cases. We would recommend an annual
purgation of the libraries, to take place sometime
in the month of August of each year, and that all
the dog-eared, cobweb-covered, inappropriate, and
unintelligible "volumes" be removed, and a fresh
supply of suitable books be added before the Associ-
ation: "for what is the chaff to the wheat?" Here
we would say that books are valuable for something
else than their covers. We regret that so much ex-
pense of even Sabbath school books resides in the
binding. Too many of our books resemble certain
shops, where all that is worth anything hangs out at
the windows; or those gentlemen and ladies whose
principal value is in their clothing. We have asked
for a "juvenile literature" and we are receiving it.
We get playthings, when we want books."

We think there is much justice in the above re-
marks, though we cannot agree with the writer in
casting off "Gill's and Henry's Commentaries, and
Fox's Book of Martyrs," let them be ever so "old
fashioned" or "martyred," and substituting in their
place "Steven's Incidents of Travel," and some other
books of a secular character, such as are recom-
mended in the report.

From the Returns of the churches within the
bounds of the Association, it appears that 585 have
been added by baptism during the past year. Ac-
cording to the above report, these were all scholars
from the S. Schools, with the exception of 37—a
fact which cannot be presented in too strong a light.
We presume, however, that there must be some mis-
take in the report, as from the S. S. statistics follow
in another part of the minutes, the number of teach-
ers who have professed religion is 28, and the num-
ber of scholars 336. According to this estimate,
more than three fifths of those who have been bap-
tized are connected with the S. Schools, either as
teachers or scholars.

By examining the minutes of several Associations
we have been struck with the following fact, viz:
that the increase in the churches during the past
year is very nearly proportionate to the interest
which they have manifested in the cause of Sabbath
schools. There may be nothing surprising in this
yet we think that our brethren do not reflect upon it
as much as they should.

From the minutes of the Dublin, N. H. Associ-
ation, consisting of 16 churches, and only 1189 mem-
bers, it appears that 238 have been baptized during
the year, and of this number 139 are reported as S.
S. scholars. In the report it is stated, also, that
there were not returns from all the schools, so that
the proportion of scholars baptized was doubtless
somewhat greater than is stated above. Now, one
fact is worthy of special notice. There are from one
to two hundred more scholars in the S. Schools than
there are members of churches within the bounds of
the Association. And yet, it is spoken of in their
minutes as a fact betraying a want of interest in the
Institution, that the number of scholars was no great-
er in proportion to the number of church members.
We sincerely wish that every Association could pre-
sent a fact as encouraging, and indicative of as much
interest.

We had intended to present some additional sug-

gestions when we commenced writing, but our article
is already too long—we must, therefore, defer
them until another opportunity.

From the Minutes of the Salem, (Ms.) Associ-
ation, the receipt of which we would gratefully ac-
knowledge, we learn that their thirteenth anniver-
sary was held with the Worthen street Baptist church
in Lowell, Sept. 23 and 24. Bro. J. S. Bacon, Mod-
erator, Bro. Lemuel Porter, Clerk. The association
is composed of 25 churches, many of whom have en-
joyed seasons of refreshing during the past year.
Their next anniversary is to be held with the First
Baptist Church in Salem.

From the Minutes of the Dublin, (N. H.) Associ-
ation, for which we would also express our thanks
to the Secretary, we abridge the following informa-
tion. Their twenty-first anniversary was held with
the Baptist church in Jaffrey, Sept. 1, 2, and 3. Bro.
John Woodbury, Moderator, and Bro. Mark
Carpenter, Clerk. Spirited resolutions were passed
in favor of the various benevolent operations of the
day; and from the increase of the churches, as well
as the spirit manifested in their proceedings, we are
inclined to think that our N. H. brethren do some-
thing more than merely to pass resolutions—a thing
which many writers are taking the liberty to speak
very lightly of at the present day.

The Minutes of the Worcester, (Ms.) Association
were received some time since, and should have
been acknowledged before. Their twenty-first an-
niversary was held with the Baptist Church in West-
borough, August 20, and 21. Bro. L. Tracy, Mod-
erator, and brethren S. B. Swain and J. Jennings,
Clerks. This Association consists of 27 churches,
several of whom have received additions during the
year. Two hundred and twenty-one have been bap-
tized—their whole number of members is 2057.
Among other resolutions, we find the following on
the subject of temperance: "Resolved, That the very
common use of wines, beer, and other intoxicating
liquors, by our English brethren, calls for a decided
and solemn remonstrance on the part of American
Christians against such practice." Although we
have some doubts as to the propriety of incorporating
such resolutions into the acts of our religious bodies,
yet we have but little sympathy with that feeling
which would ridicule our brethren, and cast reproach
on them for doing what they regard as a Christian
duty. We are well satisfied that our brethren gen-
erally have but little idea of the extent to which the
practice of drinking intoxicating liquors as a com-
mon beverage, prevails among professed Christians
in England. As they are very free in denouncing
what they conceive to be wrong in the practice of
American Christians, certainly they cannot complain
on account of our being equally faithful towards them.

Brown University.

We have just received the annual Catalogue of this
venerable, and flourishing Institution. The only al-
teration we notice in the Faculty, is the appointment
of James R. Boise, Tutor in Latin, and Nathaniel
Morton, Tutor in Mathematics. They were both
members of the last graduating class—Mr. Boise is a
member of the First Baptist Church in this city, and
Mr. Morton, if we mistake not, is a son of Gov.
Morton, of Mass.

The whole number of students is 172—belonging
to the different classes as follows: Senior, 33, Junior,
48, Sophomore, 42, Freshmen, 49. In partial course,
1. We notice the names of the following young
gentlemen, members of the Freshman class, from this
State, viz. Albert Frederick Day, of the city,
William Henry Fuller, of Suffield, Samuel Sherwood
Lyon, of Trumbull, and Sylvanus Dryden Phelps, of
Suffield.

We learn from the Christian Watchman, that Dr.
Wayland, President of the University, sailed from
New York, for Europe, on Wednesday, the 7th inst.
Among the principal objects of his tour, he contem-
plates visiting the Universities, and other high schools
of learning in the old world. Agreeable to the unan-
imous voice of the Corporation, Prof. Caswell will
perform the duties of President during Dr. Way-
land's absence. This arrangement, we understand,
gives universal satisfaction.

The buildings of the University have been enlarged
by the erection of a spacious college edifice, called
"Rhode Island Hall." The Library Fund of \$25-
000 has also become available, so that with these
and other improvements, together with the deserved-
ly high character which the Institution now sustains
we think BROWN UNIVERSITY will not suffer in
comparison with any similar Institution, in the
country, as a place for acquiring a thorough knowl-
edge of the various branches of academical study.

REV. ALFRED GATES, recently of the 2d Church
Waterford, has assumed the Pastoral charge of the
Baptist Church in Bloomfield, Conn. Correspond-
ents will please direct accordingly.

The Sabbath School Convention of the Ashford
Baptist Association met agreeable to request on
Wednesday, Oct. 14th, at Stafford. The Conven-
tion was organized by choosing the following brethren
as officers for the ensuing year.

Rev. Silas Bailey, of Thompson, President.
H. R. James, Stafford, Vice President.
J. B. Guild, Willimantic, Rec. and Cor. Sec.
Geo. Cady, Pomfret, Auditor.

Br. Bastow, Killingly, A. Taylor, Willington, B.
Corbin, Ashford, H. Bromley, Mansfield, J. R. Mar-
vin, Tolland, Executive Committee.

The letters from the various schools were then
read, consisting of few in number, owing partly, no
doubt, to a want of interest, and partly to other cir-
cumstances. Some of the schools seem to be in a
flourishing state, others are less so than they ought
to be. It is a source of grief to the friends of Zion,
that so little interest is taken in this noble work
of benevolence and piety. An institution, which is cal-
culated to elevate not only the character of our na-
tion, but also the moral condition of individuals, and
raise the out-cast and the degraded, from their wretch-
ed condition, and make them not only useful mem-
bers of society, but ornaments to the church of God.
Notwithstanding the delegation was small, the meet-
ing was one of more than common interest, and the
interesting and able address from Br. Bailey was lis-
tened to with fixed attention and feeling heart, and
there was every reason to believe that all went away
highly gratified with the exercises, and fully resolu-
ed to labor more faithfully, and make more sacrifices
in this cause. Teachers and laborers in the Sabbath
School, ask yourselves the question, what can I do
for the salvation of the rising generation?

AGRICULTURAL.—It is understood that the Exe-
cutive Committee of the Hartford County Agricultural
Society, have made application to the Rev. Henry
Colman, Commissioner for the Agricultural Survey
of the State of Massachusetts, to address the Soci-
ety at their Annual Meeting, to be held on the 6th
day of November next, and that he has accepted the
appointment.—Comm.

Elections have been held during the two past
weeks, in the States of Georgia, Maryland, New Jer-
sey, Pennsylvania, Ohio and South Carolina.

The Whigs have succeeded in the States of Geor-
gia, New Jersey, Delaware, and Ohio. In the States
of Pennsylvania, and South Carolina the Democrats
have the majority.

Mr. C. C. Comstock, New London is appointed
Agent for the Secretary, and is authorized to receive
subscriptions, and give receipts for all monies paid to
him on our account.

"Musings" by S. D. P. will appear next week.

Murder and Suicide.

A most horrible murder, followed by suicide, was com-
mitted in Wallingford, New Haven county, on Tuesday
morning, the 20th inst., by David Hopkins Hotchkiss,
on the person of Mrs. Harriet Jane Allen. Information
of what had taken place was early given to Justice Pomroy,
who summoned a jury of inquest at the house of said Hotch-
kiss, and where, with others, we repaired, a scene indescrib-
ably shocking and painful to every feeling of humanity
was presented. On a bed in a small room at one end of
the kitchen, lay the lifeless body of Mrs. Allen, horribly cut
and hacked with a sharp axe, the instrument used in her
destruction. On a bed in a room at the other end of the
kitchen lay the lifeless body of Hotchkiss, with a profusion
of blood on the floor. He seemed to have been sitting on
the edge of the bed, when he thrust his large pocket knife
into the side of his neck, by which he opened the jugular
vein, after which he walked a few steps towards the door,
as the bloody tracks of his feet indicated; but probably
finding himself faint, returned and threw himself upon the
bed, where he soon expired. The murdered woman, about
two years ago, left her husband, and since that time had liv-
ed chiefly with Hotchkiss, at his house, it is supposed, on
terms of cohabitation. The day previous to the murder she
had been with Hotchkiss to New Haven to obtain of the
Court a bill of divorce from her husband. The bill was
granted, but had not been prepared in due form by the
clerk, when they returned home. It was their agreement
when she should obtain a bill, they would be married. In
the morning after their return, the matter was talked over,
but he was not disposed to be soon married; nevertheless
he wished her to continue to live with him as she had done.
She told him that if he would not be married the next morn-
ing with her mother, saying, "that she had lived in sin
long enough." They retired about the usual time, to
one bedroom, and she to the other with her mother, who,
for the time, was there, having been to New Haven to as-
sist in obtaining the bill.

Early in the morning he was up and about the house, and
went to the bed of Mrs. Allen and asked her to get up, for
what purpose it did not appear by any testimony before the
jury; she declined. He left the room, and after a while
returned with the axe, and being again denied in his re-
quest, he raised the axe, and with repeated chopplings ended
her life.

Hotchkiss had long been a man of intemperate habits,
but not subject to helpless drunkenness. He drank a little
at a time, and drank often, and consumed large quantities
of intoxicating liquor the evening before the horrible tragedy
was performed. The youngest sister of the deceased woman
was sent to the store with a tin pail, for two quarts of spirit,
of which little more than a pint remained after the murder.
On the stand by the bed-side of Hotchkiss, was his cider
pitcher almost emptied, and on the shelf in the pantry, one
which retained the smell of spirits.

In the providence of God, here is another awful lesson
on the use and traffic in strong drink in an awful lesson
on the violation of the seventh Commandment. How dif-
ferent is the path, and how different the end of virtue! The
ways of wisdom are pleasantness, and all her paths peace.
—Courant.

Superior Court.

Cornelia Pratt vs. James T. Pratt. Petition for di-
vorce. Petition granted.

Counsel for petitioner, F. Parsons.

Charlotte R. Smith vs. Samuel Smith. Petition for di-
vorce. Petition granted.

Counsel for petitioner, E. Holcomb.

A DANGEROUS SITUATION.—The captain of a sloop, nav-
igating the Sound, was placed in a critical situation for a
short time. He states that a few days since he was off
Norwalk, with his sloop loaded with two hundred and two
casks of gunpowder, and the steamboat Mohagan passed
him, to the windward, so near that the deck of his sloop
was covered with cinders, and nothing but the most active
application of water saved him and his crew from being
blown into eternity!

REMARKABLE ON THE BLOOMINGDALE ROAD.—Yesterday,
between 3 and 4 o'clock, while Mr. Isaac Simons, a
very respectable citizen, was riding on the Bloomingdale
road, with his family, consisting of six persons in all,
they were fired upon from a cove of woods, by somebody,
and five of the six persons in the carriage were wounded.
They could not ascertain who did it. An infant was
wounded in the neck and died freely. The gun was loaded
with shot, of which a considerable number went through the
cover of the carriage.—New York Express.

ANOTHER REVOLUTIONARY PATRIOT GONE.—Died in this
city, on Saturday morning last, Mr. William Pierce, aged
96 years. Mr. P. was one of the few remaining survivors
of the celebrated Boston Tea Party, and was a revolution-
ary pensioner. He died of old age, under the infirmities
of which, he was supported by the Gospel he had publicly
professed.—Boston Transcript.

MOBILE.—The total number of inhabitants in the city of
Mobile, according to the returns of the Marshal, is 12,700.
That of Baldwin County, 2955.—Mobile Register.

The Maine Legislature are engaged in revising the laws
of the state. The session will probably last three or four
weeks. The new Legislature meets on the 10th of January.
The votes for Governor, &c., will not be officially can-
vassed until that time.

OIL.—During the month of September there arrived at
the various ports of the United States—ten ships, one bark,
four brigs and a schooner, engaged in the whale trade.
They brought 12,580 barrels whale oil. Within the last
three months \$340,000 worth of whale oil has been ex-
ported from New Bedford, at a good profit, to the north of
Europe, and \$70,000 worth of sperm oil to Great Britain.

John Evans, a native of Newfoundland, aged 29 years,
was on Wednesday week executed at Sandusky, Ohio,
for the murder of John C. Ritter. He addressed the au-
dience from the gallows, and attributed his progress in the
depravity which had brought him to a shameful death, to in-
temperance.

THE PROGRESS OF STEAM.—The first steamer on the
Mississippi, was launched in 1811—now there are more
than six hundred on that river and its tributaries. The first
steamer passed on the lakes from Buffalo in 1818—now
these inland seas are navigated by sixty-one steam ships,
some of them magnificent in their construction and of the
largest class.

On Saturday evening Abraham Vail, aged 15, son of
Abraham Vail of this place, was run over by a horse, the
animal striking him with his forefoot on the breast. The
lad lingered till about three o'clock next morning, when he
expired.—Sag Harbor Courier.

RESUMPTION OF SPECIE PAYMENTS.—The United States
Gazette says:—"We have reason to believe that there are
no longer any difficulties in the way of resumption of specie
payments by our banks, as early at least as the time pre-
scribed by law."

The St. Louis Bulletin says that a company of traders
under the Command of a Mr. C. Tristoe, consisting of
thirteen wagons and sixty men, arrived at Independence on
the 11th Sept. bringing with them about sixty thousand
dollars in specie.

From the Boston Mercantile Journal, Oct. 17.

Arrival of the Acadia.

FIFTEEN DAYS LATER FROM ENGLAND.

The steam ship Acadia, Captain Miller, arrived in our
harbor, this morning, at about six o'clock, in a passage of
twelve days and seventeen hours, from Liverpool, having
left there on the afternoon of the 4th of October. She was
thirty-one hours from Halifax, having been detained there
ten hours—and brought out ninety-two passengers to Hal-
fax, and seventy two to Boston.

The news by this arrival, is in some respects particularly
important, and interesting. The state of commerce and
trade appears to be improving. Heavy rains in the North,
have injured in some degree the harvest—but the crops have
generally turned out well. Cotton was firm at former
prices—and other important articles of commerce were
looking up. Money was rather scarce.

THE EASTERN QUESTION—WAR WITH ME-
HEMET ALL—BEYROUT DEMOLISHED.

The obstinacy of Mehemet Ali has at length brought on
a war, which it is not unlikely will involve all Europe.—
The thunders of the cannon of the allied powers are al-
ready heard in the Mediterranean. The news of Mehemet
Ali's rejection of the first ultimatum of the four powers
was received at Constantinople with great delight, as the
Divan would rejoice to see the Pacha stripped of all his
dominions. A grand council was held at Constantinople,
and Mehemet was declared therein to be dispossessed of
the government of Syria.

The second edition of the London Morning Herald of
Oct. 31, contains the following important intelligence re-
ceived by an extraordinary express from Paris:

Paris, Oct. 2, half-past eight, Friday morning.

I hasten to inform you that the French Government have
received the following most important telegraphic despatch:

"MARSEILLES, Oct. 1, half-past one:

"MALTA, Sept. 27.—The Promethes, which left Bey-
rout the 20th, announces that, after a bombardment of nine
days, which reduced the town to ashes, the Egyptians
evacuated the town in the night, and the allies took posses-
sion of it. The Oriental, which quitted Alexandria on the
24th, makes known that the firm deposing Mehemet Ali
had been communicated on the 21st to his highness, by the
consuls general of the four powers, who instantly struck
their flags and retired on board their shipping.

252540

POETRY.

For the Christian Secretary.
"And we know that all things work together for good,
to them that love God."—Rom. viii, 28.
"Since all things work for good,
To them that love the Lord,"
With joy I'll bear grief's load
And smiling kiss the rod.
My heart, no more repine
And sorrow dry thy tears,
Thy misery's lot be mine
And life a void appears.
May faith and filial love
Dwell ever in my breast—
And hope (like Noah's dove)
Sweet harbinger of rest.
So shall my moments run
While here on earth I stay—
No night shall hide the sun,
Nor cloud obscure his ray.
For peace and love shall fill
Life's cup with untold joy—
Which nought of earthly ill
Can ever yet destroy.
Life's fitful fever o'er
My weary soul shall fly,
To love on heaven's shore
With sinless purity.
G. R.
Hartford, Oct. 11th 1840.

MISCELLANEOUS.

From the Nantucket Inquirer.
Pitcairn's Island.
We are indebted to Mr. Emmons of the ship
Cyrus, for the copy of verses which will be found
in our paper to-day. Independently of their in-
trinsic merit, these stanzas will carry with them
an interest, which any ordinary composition
would not command, on account of the source
from whence they originate. They are the pro-
duction of a young man, who though not born in
a country blessed, as is ours, with what are usu-
ally termed religious privileges, must yet have
been a Christian indeed! The language is high-
ly chaste and appropriate, scriptural, and full of
piety; and no one can either grieve the feelings
which dictated or the manner in which the senti-
ments are expressed, for some of the verses are
really beautiful.

Mr. Emmons has also given us quite an inter-
esting account of the present state and condition
of this island, which is now, we presume, very
often visited by our whalers; he was there in
1839. John Adams, the father of the island, he
says, is dead, but his name and memory are per-
petuated; and the very manuscript of the verses
now before us is in the handwriting of a John
Adams, a lad of eleven years of age, whose pro-
ficiency in Penmanship would well compare with
that of boys of a similar age in any of our public
schools,—which may therefore be regarded as a
favorable index of the state of education in so re-
mote a region.

The history of this island is doubtless in the re-
membrance of most of our readers,—Captain Ar-
thur's account of it having appeared in the In-
quirer some years ago, and frequent allusion hav-
ing been made to it since, in books of naval ex-
ploits, &c. It is situated in lat. 25, 04 south, and
lon. 120, 25 west: it is a high rock of table land
in the midst of the ocean without anchorage or
harbor of any kind—the shore being exceedingly
bold, so that ships can sail immediately under it;
and in extent is not more than one and a half mile
in any direction, consequently its productions are
very limited; there is no pasturage, very little
fish, flesh or fowl; vegetable food therefore forms
the principal support of its inhabitants.

How such a spot should be selected for the habi-
tation of man would seem surprising, did we for-
get the remarkable manner in which our own
island of Nantucket was originally populated,—
which is still a matter of wonderment with those
who know nothing of its local advantages, and
the high spirit of enterprise which has ever marked
the onward course of its people. Necessity
drove John Smith, alias John Adams to this land
of desolation,—no doubt, a very paradise to him!
Having been the principal actor in the mutiny on
board the British ship "Bounty," he gladly sought
refuge in this hitherto unheard of region; and
here remained with his associates in perfect se-
curity undiscovered for a period of about fourteen
years. In what manner he employed himself dur-
ing this long interval of time, in the moral cul-
ture of all who were here settled with him, it is
not our intention again to record; suffice it to
say, that when his retreat was made known, and
he offered himself up, to make atonement for the
violation of the laws of his country, such was the
scene which presented itself of his labors, his use-
fulness and worth, that no one apprehended him,
or came forward as his accuser. Unmolested he
spent the remainder of his days within his own
domains, as they may be considered, beloved and
revered by the whole community, that is to say
by his own progeny, and died, about five years
ago, in the 65th year of his age.

The island now contains about 100 inhabitants,
who are a very moral and religious people. De-
scended from a British Tar, himself an Episco-
palian, (though for a time only nominally so,) his
children and his children's children adhere to the
same faith and form of worship; and notwith-
standing they are yet without a building called a
church, are virtually churchmen.

A missionary, from the church of England, we
learn, has labored among these islanders as cate-
chist and schoolmaster with great success: the
services of religion are strictly regarded, and Mr.
Emmons informs us that the worship he attended,
though conducted in their schoolhouse, was mar-
ked with such propriety and decorum as are rare-
ly to be witnessed even in our own country.

Grateful for the hospitality which had been
shown him, he ventured, on his departure, to ten-
der some remuneration, but none would they ac-
cept; save in the form of religious books!—Hav-
ing a few of these in his possession, he gladly pre-
sented them; and Mr. Emmons affirms that he
was more than gratified to think that he had been
able to contribute satisfactorily to the spiritual
necessities of these kind people, who have a thirst
for religious knowledge. So "precious is the
word of the Lord" unto them. As he is going

out captain of the Cyrus, Mr. Emmons will most
probably visit this island again, and intends to
supply himself with Bibles, prayer books, and
such other religious works, as he thinks will be
most acceptable to the islanders. He will sail in
October next.

In conclusion, we will briefly remark, that in
this instance, as in every other, religious improv-
ement, and moral civilization have gone hand in
hand together. The inhabitants, though in part
aborigines, for the females were Otaheiteans, now
enjoy all the comforts of a more refined state of
nature; their houses are built of wood, generally
constructed like the cabin of a ship, and so fitted
up; in their other domestic habits they are indu-
strious, decent and orderly, and grateful for the
blessings they enjoy, are content and happy. They
know nothing of religious feuds, or political
controversy, they live like brethren, "in the
unity of the spirit, and in the bond of peace,"
having "one Lord, one faith, one baptism, one
God and Father of all, who is above all, and
through all, and in all." That they may long
continue so, and that the blessing of an Almighty
Providence may attend them, must and ever will
be, the prayer of every Christian and benevolent
heart. For while "sin is a reproach to any peo-
ple," it is "righteousness," and "the fruits of right-
eousness" which will "exalt a nation," secure
the favor, and obtain the blessing of Heaven.

THE WORDS OF MR. JOHN QUINTALL, JR.

On his Dying Bed, Nov. 21, 1838, Pitcairn's Isle.

My sisters, my brethren, your sorrow restrain,
All human endeavors are futile and vain,
My hours are numbered, the summons is come,
I feel that this world is no longer my home.
Home, home, sweet, sweet home,
My Jesus in mercy is calling me home.

No terror I feel in the prospect of death,
The bright beams of hope gild the valley beneath,
By faith I perceive, through the clouds and the gloom,
That Jesus in mercy is calling me home.
Home, home, sweet, sweet home,
My Jesus in mercy is calling me home.

What though my poor body convulsively start,
There is peace in the mind, there is joy in the heart,
Such strength for my days does the Saviour supply,
My pains are as nothing, 'tis nothing to die.
No, no, nothing to die,
Believe me, believe me, 'tis nothing to die.

Wife, children and mother, farewell for a while,
That tear on your cheek should give place to a smile,
If ye be found faithful, the time will soon come,
When Jesus will call you to meet me at home.
Home, home, sweet, sweet home,
My Jesus will call you to meet me at home.

I thirst, but the water I languish to taste
Ye cannot procure me, in vain is your haste;
'Tis the stream of Salvation, Immanuel's blood,
The water that gladdens the city of God.
Flow, flow, sweet, sweet flood,
And cleanse me, and bear me to Jesus my God.

An angel! an angel! lo, yonder he stands,
In white robes arrayed, a crown in his hand;
He beckons me to him, he summons to say come,
I'm waiting to crown you and carry you home.
Home, home, sweet, sweet home,
"The Master" hath sent me to carry you home.

Think not that disease has enfeebled my mind,
Nor deem it presumption to be thus resigned,
I know on whose promise, by faith, I believe,
I know He doth change not, He cannot deceive.
No, no, never deceive,
My Jesus, he will not, he cannot deceive.

In me there is nothing affection to win,
By nature and practice infected with sin,
No merits on which dependence can place,
Eternal salvation is all of free grace.
Grace, grace, free, free grace,
'Tis unbounded mercy, 'tis love, and free grace.

My Saviour, I see him, in glory, how bright,
Though angels surround him, and hither my sight;
But when I arrive at the mansion of bliss,
I shall bow at his feet, and him see as he is.
I! I! Yes, O yes,
I shall bow at his feet, and him see as he is.

O strengthen me Jesus, the conflict comes on,
And nature resists though I faint would be gone;
The passage is rugged, yet still I can sing
Where, grave, is thy victory? Death, where's thy sting?
Where? Where? Death's thy sting?
Where, grave, is thy victory? Death, where's thy sting?

The struggle is over, receive my last breath—
Sustained by my Saviour, I triumph o'er death;
On Him, and Him only, I wholly rely;
Since he has redeemed me, 'tis nothing to die.
No, no, nothing to die,
Believe me, believe me, 'tis nothing to die.

Our brother has left us, to join in the song
Of all the redeemed, the glorified throng,
And may we be ready to answer "I come,"
When'er we are summoned to meet him at home.
Home, home, eternal home,
At Jesus' right hand may we meet him at home.

We have in our possession a manuscript copy
of the above verses, dated "Pitcairn's Island Ju-
ly 23d, 1839," and signed "John Adams." It
was presented to a friend in this city by a mem-
ber of the North Baptist Church, who, we pre-
sume must have visited the island in company
with Mr. Emmons; and whose account so far as
we can learn, coincides with the statements above.
Our friend has also shown us a Bible, presented
to him by the same individual, which was receiv-
ed as a present from the islanders. It is quite a
moral curiosity, and exhibiting not only marks of
age, but indications that it has been thoroughly
studied. [Ed. Chr. Sec.]

INSANITY IN THE CHURCH.—An amusing edi-
torial, with this title, appears in the Boston Re-
corder. The writer has detected numerous in-
stances of insanity among church members, and
suggests that pastors might report the cure of
such cases, as is the custom at insane hospitals.
From an imaginary report of the kind, with which
the article chosen, we quote the following:

Z. Completely insane with love of gay and
fashionable life. No recent return of her com-
plaint.

N. Greatly afflicted with knowing more than
most ministers, and quite all the brethren. Sound
in mind now.

Q. Completely crazed by the practice of re-
ligious gossiping and pious scandal. Cured.

R. Vexed sadly with a spirit of inattention
and neglect of her domestic concerns. Discharg-
ed cured.

T. So afflicted with the retaining or possessory
principle, as to have kept just dues too long
out of many a man's hands. Restored.

U. So troubled with the same complaint as to
have been terrified at the appearance of a col-
lector or a contribution box. Discharged, no
traces of his insanity remaining.

New and Cheap Fall Goods.

JUST received, and now opening, a large assort-
ment of foreign and domestic Dry Goods, adapted
to the season, to which we would particularly direct
the attention of purchasers.
N. B. Goods shall be sold as cheap as at any other
store.
Sept. 25. E. BLISS, & CO.

Leeches! Leeches!!

JUST received a supply of FRESH and HEALTHY
LEECHES. For sale at the Family Medicine
Store of
Hartford, July, 1840. JAMES S. FOLGER.

HARTFORD

Thomsonian Repository and Infirmary.

JOHN W. JOHNSON, Thomsonian Physician.
(Agent for Doct. Thomson.) 103 1-2 Front St.
Constantly on hand for sale an extensive assortment
of Genuine Medicines purchased of Doct. Thomson,
with printed directions for family use. Calls in the
city and country attended promptly.—Infirmary is
open for the reception of patients of whatever
disease—and every attention and effort will be rendered
to effect a speedy and permanent cure, in all
curable cases.
Hartford, Aug. 10, 1840. 3w22

Sabbath School Libraries.

ROBINS & FOLGER, have received a supply of
the publications of the New England Baptist
Sabbath School Union, and of those published by the
Massachusetts Sabbath School Society, which they
sell at the same prices as they are furnished by the
Agents of the Parent Societies in Boston to Sabbath
Schools.

These Books, in addition to their large Miscel-
laneous Stock, they offer to such in this region as de-
sire to replenish their Sabbath School Libraries.
N. B. None need subject themselves to the trouble
and expense of a journey to Boston, or the expense
of freight on the Books, when they can have them as
above in as great variety, and as cheap as in Boston.
June 12, 1840.

DR. G. R. PHELPS

Compound Tomato Pills.

The vegetable FAMILY MEDICINE, and anti-dyspeptic
and anti-bilious remedy.

THE extensive and extraordinary applicability of
this remedy to general disease, as is demon-
strated in the universal success attending its use, justifies
the Proprietor in claiming for it superior considera-
tion. It has no rival in curing bilious diseases, dys-
pepsia, liver complaint, sick head ache, jaundice,
rheumatism, loss of appetite, constipation, &c.

The following Letters are selected from the nume-
rous testimonials of its salutary effects:—for others
see Pamphlets in the hands of those who sell the
Medicine.
From the Rev. F. Bestor, Int. Agent for the
Baptist Foreign Missionary Society.

Dr. G. R. Phelps.—Dear Sir—Having been re-
quested to express my opinion of your "Compound
Tomato Pills," I most cheerfully say—that for ten or
twelve years past I have suffered much from a Chronic
Affection of the Liver, and during all this time
have used a variety of the most popular remedies
which have been prescribed without deriving any
essential relief therefrom.
Sometimes last winter, seeing your medicine ad-
vertised, and having been intimately acquainted with
you while a medical student with my uncle, Dr.
John Bestor, in Connecticut, I was induced to give
it a trial. The result has been favorable to the highest
extent. My general health is greatly improved; in-
deed I have not been so free from my Liver and
Stomach Complaint for at least eight years past.—
I have also used the medicine in my family fre-
quently, and have uniformly found it mild in its operation
and salutary in its effect; especially as a vermifuge
for children, in which cases it has exceeded my most
sanguine expectations.

I have also to state that your medicine is quite ex-
tensively used in the village where I reside, and as I
learn with good effect. Yours truly, F. BESTOR.
New York, July 24, 1839.

From the Rev. F. H. Case, Pastor of the Congrega-
tional Church in Java.

Dr. Phelps.—Sir—I have used in my family the two
boxes of your Compound Tomato Pills, and am pre-
pared to say that I think them a valuable family
medicine. Their effect upon myself, has hitherto
been salutary, in mitigating the evils of that misera-
ble disease, dyspepsia. Yours respectfully,
Avon, March 9, 1840. FRANCIS H. CASE.

SARATOGA SPRINGS, 5th July, 1839.
Dr. G. R. Phelps.—Respected Friend—I am truly
grateful, and can return my sincere thanks to you,
that under God, you have been the means of restor-
ing me from a low, to a perfect state of health. About
thirteen months since, I took a severe cold, (then liv-
ing at Nantucket,) which soon reduced me to a state
of great debility; my digestive organs became much
impaired; my bowels extremely constipated and de-
bilated; and my blood almost ceased to flow in my
veins; my feet and limbs became extremely swollen;
my appetite was gone; my flesh rapidly wasted; and
I was getting weaker every day, with every appearance
of immediate dissolution. My family physician
advised to call in other counsel. At this period an
old friend inquired of me "why did not use the
Compound Tomato Pills," assuring me "they had
done great cures." I replied, I had never before
heard of them; yet, I would try one box, although I
was fearful it was too late, as I had not a neighbor
that believed I could live a week. However, with
but little hope that they could benefit me I com-
menced taking them. To my surprise, the first dose I
took, (which was three,) essentially relieved me, and
gave me some strength; in a word, I took three boxes,
which effected a cure; and I am now as well as
any man of my age, which is 59 years. Sir, I can
never speak too highly of your invaluable Tomato
Pills; and as I do wish for the health and happiness
of all my fellow men, you may make use of this state-
ment as you may deem proper.
Gratefully, Yours, JOHN COLEMAN.

CAUTION is necessary in order to obtain the genuine
medicine. Ask for Phelps' Tomato Pills, and
observe the labels and G. R. Phelps, M. D.
For sale by all the Druggists in this city, and by
one Agent in every town in the State—Price 37 1/2 cts.
Hartford, July 10, 1840. 3m17

NOTICE.

THE Subscriber designs opening in a few days, in
the new building opposite the Banks,

A BOOK AND STATIONERY STORE.

Besides keeping a general supply of School, Theologi-
cal and Miscellaneous Books, he designs keeping
on hand a full assortment of BAPTIST PUBLICA-
TIONS. From the publishers of all such works he
solicits an agency. As the denomination in this State
have long felt the need of such an establishment,
and as the subscriber has received encouragement
from many brethren, to engage in this enterprise, he
solicits from the denomination, and the public gener-
ally, their patronage. He hopes, by punctual atten-
tion to business, and a faithful discharge of his duties,
to merit their confidence.

In connection with the Book Store, the subscriber
will keep a supply of PIANO FORTES, from the
best manufacturers in the Union; and also a supply
of vocal and instrumental music. Particulars will be
given at the opening of the Store.
References may be made to Elder J. B. Taylor,
Elder J. B. Jeter, Wm. Sands, Editor Religious Her-
ald, Jas. Sizer & Son, and A. Thomas, Richmond;
W. & J. C. Crane, Baltimore; Rev. L. M. Allen,
New York; Hon. Heman Lincoln, Gould, Kendall
& Lincoln, William Crowell, Editor, and Wm. Nich-
ols, Publisher, of the Christian Watchman, Boston.

Richmond, July 16, 1840. 5w19

BOOKS.

THE subscribers, successors of Canfield & Rob-
bins and Gurdon Robins Jun., offer for sale the
following from among their stock of Theological
works on as favorable terms as they can be obtained
in any city in the Union.

Bibles: assorted from Quarto to 32 mo. in various
bindings.
Calmet's, Brown's, Robinson's, Buck's and Mal-
com's Dictionaries of the Bible.

Cruden's, Butterworth's, and Brown's Concordance.
Home on the Critical Study of the Scriptures.
Do. on the Psalms.
Fuller's Works.

Dwight's Theology.
John Bunyan's Works.
Paley's Works.

Clark's Discourses.
Burdett's Village Sermons. Saurin's Sermons.
Ward's do. Jay's do. Payson's do.

Jay's Lectures.
Jay's Exercises.
Jay's Prayers.

Jahn's Archaeology.
Hug's Introduction.
Storr and Platt do.

Lowth's Isaiah. Lowth's Hebrew Poetry.
McEwen on the Types.
Howe and Bates' Works.

Stewart on Romans and Hebrews.
Mc Knight on the Epistles.
Barney's Notes—Gospels, Acts, Romans, Corinthi-
ans and Isaiah.

Hodge on Romans.
Prideaux's Connexions. Shuckford's do.
Newton on the Prophecies.

Knapp's Theology.
Dick's Works.
Robert Hall's Works.

Memoirs of Rev. Wm. Carey, Staughton, J. D.
Barnes, G. T. Bebell, B. Allen, Payson, Heber,
Mrs. Jackson, Henry Martyn, Calvin, Luther, Mrs.
Huntington, Swartz, Jacobs.

Mosheim's Church History. Milner's do. Jones'
do.

Doddridge's Family Expositor.
Cottage Bibles.

Henry's and Scott's Expositions.
The Old and New Testaments, Historically and
Chronologically arranged with notes, by Rev. G.
Townsend.

Paragraph Bible by Coit and Nourse.
Wesley's Works.

Henry's Daily Commentary.
Plenary Inspiration of the Scriptures, by Rev. S.
Noble.

Bickersteth's Works.
Evidences of Christianity, by Alexander, Paley,
Jennys and Leslie.

Young man's Closet Companion.
Gates's Better Covenant.
Cases of Conscience.

Olshausen on the Genuineness of the New Testa-
ment.

Philosophy of Benevolence, by Church.
Hannah Moore's Practical Piety. Do. on Prayer.

Philip's Guide.
Phiney's Lectures.
Physical Theory of another Life.

Harvey on Moral Agency.
Corner Stone, Way to do good, and Young Chris-
tian, by Abbot.

Wilberforce's Practical View.
Brownlee's Lights and Shadows.

Judd's Review of Stuart.
Cogswell's Manual of Theology.

Means and Ends.
Simple Sketches, Student's Manual and Sabbath
School Teacher, by Todd.

Book of Common Prayer, various size and binding.
Select Family Sermons, by Bishop McViney.

Campbell on the Four Gospels.
Tyndale's New Testament.

Life of Jeremy Taylor.
Holy Living and Dying, by do.

Child's Book of the Sabbath.
Dominion of Christ.

Symington on the Atonement.
Bunyan's Holy War.

Walk about Zion.
Salisbury's British Palpit.

Hill and Valley by Catharine Sinclair.
Decline and Death.

Memoir of Rev. J. Vail.
Fragments by Dr. Spring.

Miller's Clerical Manners. Do. on the Christian
Ministry.

Imitation of Christ, by Thos. a Kempis.
Greenfield's Greek Testament, &c. &c.

ROBINS & FOLGER.

New Goods.

OPENING this day extra super French, London
and American PRINTS; also, a new style of
American Prints, 4-4, finish and style as good as the
French: Bombazines; Linen Handkerchiefs; Italian
Silk; Pic Nic, Silk, and Cotton Gloves and Mitts;
bat, cap, and narrow white and colored Satin Rib-
bons; Ladies' Silk Cravats, for 24 cents; Silk net
Purses, 17 cents; Mouslin de Lane Shawls, 25 cts.;
Challey Handkerchiefs, 1 1/2, and do. Scarfs, 17
cents; 3-4 Broche Shawls, 1 50, &c. &c. Also, La-
dies' Willow and Straw Travelling Baskets and Bags,
a full assortment just received by

A. F. ALPRESS, 3
May 8, 1840.

MITCHELL'S

School Geography and Atlas,
WITH OUTLINE MAPS.

THE study of Geography has been greatly im-
proved and the science rendered more clear,
and comprehensible to youth, from arrangements,
simplification, and use of maps. Efforts have been
made by different Authors, with various success, to
improve the Elementary Works upon this Science, in
regard to adaptation, correct lineations, and matter
of fact. Without detracting from their meritorious
labors, the Public (especially Teachers, and Gentle-
men authorized to select and recommend Elementary
Books to be used in Schools,) are invited to a critical
examination, and comparison of Mitchell's School
Geography and Atlas, with other works of the kind.
It is believed that the Author has happily adapted
the subject to the understanding of youth. Says a
distinguished Geographer, "His geographical defini-
tions are plain and concise, his descriptive depart-
ment full and correct; the cuts original, in design,
emblematical and illustrative."

The Atlas presents the different Sections of Country
as they are, "is a Model of the kind, and actual-
ly teems with information." And another, "Of the
Atlas and its valuable Statistical Tables, it is difficult
to speak in terms of too high commendation. It is
beyond doubt the most elaborate, faithful and correct
work of the kind in the United States." Maps of
the British Isles and Central Europe are engraved
and will be added to the Atlas, each equal in size to
the Map of Europe. Historical reminiscences are
called up by a little flag, marking the Battle Fields of
our country upon the maps, which renders them
highly useful for reference.

The Outline Maps are of great utility, and receive
the unqualified approbation of Teachers who have
examined them.

Mr. Mitchell, as a Map Publisher and Geogra-
pher, without pretensions to perfection, stands second
to no one in this country. Being exclusively de-
voted to his profession, with an extensive correspon-
dence, he is enabled to "keep up with the events not
only of the age, but of the day," thereby giving him a
distinguished claim, as standard authority in this de-
partment—a desideratum in order to produce uni-
formity of study, consequently the classification of
Scholars and their advancement in the pursuit of
education.

Sold Wholesale and Retail at R. WHITE'S and by
ROBINS & FOLGER.
Hartford, Feb., 1840. 49

New Series of School Books.

PUBLISHED and for sale by ROBINS & FOL-
GER, successors of Canfield & Robins, No. 109
Main st., Hartford.

Hall's series of Reading Books—comprising first,
the "READER'S GUIDE," designed for High Schools
and Academies; "stereotype edition. In the prepa-
ration of this work, no pains have been spared by the
author to render it a desideratum to both teachers
and pupils; and from the known talents, and long
experience of Mr. Hall as teacher of youth, the
publishers think the "Reader's Guide" cannot fail of
being a useful and popular work. This work has
received the decided approval and recommendation
of gentlemen of the first standing as teachers of
youth; among whom are Heman Humphrey, D. D.,
President of Amherst College; Professor Emerson,
of Andover; Professors Holland and Stuart, of Wash-
ington College; J. P. Bruce, of Hartford Female
Seminary; Rev. Jonathan Going, D. D., President of
Granville College, Ohio; Elijah Slack, late Presi-
dent of Cincinnati College, Ohio.

SECOND—The "READER'S MANUAL," by John
Hall, designed for common schools, with short and
comprehensive rules for reading correctly. Stereotype
edition.

THIRD—"PRIMARY READER," by John Hall, Esq.
for younger classes.

His series of Reading Books has been thoroughly
examined by Teachers and School Committees, and
the most favorable testimonials have been furnished
the publishers, establishing the claims of Mr. Hall's
Series to public patronage.

Practical System of Arithmetic for the use of
Schools, by Jesse Olney, A. M. Stereotype edition.
For no work of the kind could the publishers antici-
pate a more ample approval than this work has re-
ceived from competent Teachers and Committees.

"OLNEY'S INTRODUCTION TO THE STUDY OF GE-
OGRAPHY," intended to precede his larger work;
with 8 maps upon steel plates, and more than 70 wood
engravings. Square 16 mo.

"MANUAL OF THE CONSTITUTION OF THE UNITED
STATES," designed for youth in common schools
—18 mo.—by Francis Fellows, Esq. A superior edi-
tion of Testaments for schools, 12 mo.—Sheep.

The above series of school books are sold by the
publishers in Hartford—and by booksellers general-
ly both in and out of the State. Parents, Teachers
and Committees are invited to examine these books.

To the above we append the following note just
received.

Farmington, Ct., Plainville Soc., June 5, 1840,
Messrs. Robins and Folger,

Having examined the Books you had the goodness
to lend me for examination, I must say that I think
them better adapted to the wants of our Common
Schools than any thing now in use. I consider it easy,
instructive and entertaining. In regard to the Geo-
graphy for young learners, I must give my testimony
in favor of it in preference to any other I am ac-
quainted with. The Youth's Manual of the Constitu-
tion of the United States is what ought to be intro-
duced into every school, and the higher classes made to
understand it. I have not time or strength (being out
of health) to say as much about Hall's Guide and
Manual as I could wish, but will say that I think
them the best reading books for the higher classes in
schools that there is now published in this State, and
shall use what little influence I have to introduce
them into the schools in this town.

Respectfully Yours, J. C. HART.

Robins & Folger also offer for sale an extensive
assortment of School and Miscellaneous Books on the
most accommodating terms. [March 27]

Notice.

BY virtue of an Order of the Hon. Court of